[131 cont.]

628 The political relationship of the individual communities to each other rests on constant mistrust. No native leaves his village unarmed. If a chief on Vanikoro visits another village, [622] a man precedes him in order to announce him (7). On the same

7. Quoy in D'Urville, p. 318. Gaimard, ibid., p. 334. Sainson, ibid., p. 354. Cf. also Joest in Baessler, pp. 390, 395.

631 [132] island, according to the report of D'Urville, there was a [103] kind of permanent confederation; Maneve, Vanikoro (the village), Mambili, and Vanu were united against Teve, Nama, Paiu, and ● 721 Tanema (1). In any case, war is one of the chief concerns of the [181]

1. D'Urville, p. (148), 183.

natives, the only one, besides a good business deal, that will induce the inhabitant of Ndeni to get up early, according to Joest (2). He mentions women and feather money as the causes

2. Joest in Baessler, p. 391.

of war (3).

3. Joest, ibid., p. 383. According to Carteret, p. 351, the natives were provoked by the cutting down of a (perhaps tabooed) coconut palm.

411 As for weapons, D'Urville is the only one who mentions the blowgun, but only as a shooting implement of a single village on Vanikoro; moreover, he says himself that he merely assumed its presence from the gestures of the inhabitants of [535] Teve (4). The club (Figs. 58-60) appears on Ndeni only as

4. D'Urville, p. 166.

[138 cont.]
726 More recent authors also give evidence concerning the courage
[157] of the Santa Cruz Islanders, who were in the habit of shooting
721 their arrows in volleys (5). According to Mendana, the villages

5. Carteret, p. 351. Markham, p. 145.

[202] communicated at night by means of fire signals if danger threatened; during the day boats traveled from place to place. As the danger approached, all the members of the tribe brought their possessions to the chief's village for safekeeping. Mendana mentions that once 50 boats with hidden weapons assembled at one place, apparently for a planned expedition against the enemy (6). Shortly before the beginning of the battle, Markham

6. Dalrymple, p. 82.

reports, a warning cry sends the women into hiding in the bush. A Homeric battle of words is the prelude to battle on Vanikoro.
726 During the fighting on Ndeni the opponents make as much noise as possible, and each individual is in constant dance-like motion, which of course makes it considerably harder for the op-
727 ponent to hit him. In the battle described by Markham, which lasted about half an hour, there were only two or three [139] persons wounded, but from what has been said about the manner of fighting and the courage of the natives, it can be assumed that the battles are often bloodier (1). In Vanikoro the Teve

1. Markham, pp. 161 ff. D'Urville, pp. 159, 172; 354 (Sainson). Markham, p. 145, speaks of a war dance in Nukapu before any kind of hostilities were begun. The interpretation is doubtful, however.

[114]

people claimed that they killed nine men in a recent fight. Mercy is not shown there during the fight; the wives and